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M2573
Barn Sun. Aug. 18, 1975
Lunch

MR. NYLAND: Who put up the tables this morning? Why are we pushed against the organ?

_____: Sorry.

MR. NYLAND: Huh?

_____: It won't happen again.

MR. NYLAND: No. It isn't that bad. But I thought maybe you expected a lot of people at the other end. Maybe the acoustics ~~from here~~. What will we talk for lunch? The middle part of a Sunday. Sunday -- a big day in the week. Getting together in a different way than getting together at meetings. And much easier I think to understand each other, because it's very nice to watch a person move with his body, work that way, instead of trying to decipher his brain when he talks. It's a great difference in that. And that is why you feel much more at home when you work with people physically. What we have to learn is to understand each other when we are talking. Because many times you are still afraid in a large group. That you don't want to say what really you want. And the emphasis for a Wednesday group is really not, let's say, to address a moderator. It is the idea of having a discussion among us. As if you talk to each other and are free to argue. And that when you want to say something, you want to say it for a definite purpose of perhaps even reaching a few of your friends in the audience. It is one way to overcome your fear. Sometimes it's difficult to talk in a general way not knowing what other people are going to think of you, because you don't know them. And that makes it a little... you are... you become a little apprehensive. But if when you want to say certain things you remember that so and so and so and so is in the group and you address yourself to them. You imagine as if you are talking almost tête a tête. And you leave the rest of the group simply for whatever it is. They don't have to affect you. But you don't have to talk to them. And that will help your self-confidence when you want to say certain things -- really what you mean in reference to someone you want to help or with whom you might have had an argument and you want to explain it a little bit more. That I

think could be one of the means by which you actually can have a general discussion group among... among yourselves. And try it on a Wednesday. See if you can actually accomplish that. And those who are a moderator in charge or leader for the meeting is just a matter of guidance to see that so and so gets their time to speak, when you hold up your hand and that you are noticed. In that way I think we have to learn that kind of cooperation. Physically it's all right and we can work together even if you get angry. And maybe this afternoon you will have a good chance to get angry at someone who is stupid. Will you watch yourself to see how often you are critical about someone else? And then what takes place within you, thinking that you could have done it better. Or that perhaps you would help someone. Or that perhaps you would really feel that that is your reaction that you usually experience. If you do, in whatever form of behavior you find yourself because this afternoon you have to look at yourself as a study. What is it that is you operating as a personality in relation to other people engaged in cleaning up or engaged in some other kind of work? Whatever it might be... Try to see yourself. Not necessarily impartially. Don't as yet do that too much. Just become acquainted. Now it looks as though I say it becomes an encounter group, but we have to learn a great deal about ourselves in ordinary life in an unconscious state. Because that what is unconscious, that what is personality, is the ground, is the soil in which you start to plant something else. And it is mostly trying to find out what you really are, (perhaps not so really), but at least what you more or less are, that will enable you to test your soil when you start planting some knowledge which is objective. And so for this afternoon if you just look at each other, not again, as I say, not necessarily aware of yourself. See what attitudes you have, what thoughts you have, what feelings you have towards others. Your willingness or unwillingness to share. Your critical attitude many times. Or for yourself, your desire to single yourself out and think that you are better than someone. And who knows maybe you are better. Maybe you are much more clever. Maybe you have really advantages. And then you should have sympathy for someone who doesn't. And then if you want to express that sympathy the other person probably doesn't want it. And then what do you feel yourself? Held up? That is, because you are not understood?

Will you be touched many times in that way, that you are hurt, that you feel that someone else should have been different and didn't understand you. And what will you do when you look at an afternoon as it procedes, and you get caught in a certain mood or a certain state that really will take hold of you, What can you do then to change it? What can you make better than what it was? Can you actually use it? I said a little while ago- angry. Can you start using it? Can you see it as a form of energy that happens to be there which comes of course almost as an explosion and is of course sometimes too vehement, That you cannot harness it. But after a little while it starts to fade away a little and it becomes less. Where is the point then at which you could say "I can now wake up", and use still the energy which is there left and can send it in the direction which I now want to send it. You may sometimes ask 'Where does the energy go when you are in an angry state and gradually become calmer again.' Is the energy actually lost? Many times one assumes it lost. That it is dissipated and dissapears. I don't believe it. I think it is energy that is still surrounding you. I think there is a great deal of that energy that can be used again if you want to call it back. It is in your atmosphere and it is still available and even if the energy which was shown in the anger, that you recall it. That you remember exactly how you were, creating then the condition as you remember it, in which then the energy will appear as angry state, and then, use it. It's interesting if you want to try such experiments because more and more you have to use yourself for the purpose of an exchange with other people and understanding yourself more in the relationships with others, because they will tell you what you yourself sometimes don't want to hear. And although you may know for yourself that that is a fact and you don't want to talk about it. Someone else might touch it. You don't have to show that you are touched. All of that is your inner life. And we are talking about inner life. ~~We are talking now about the~~ sometimes as a presence as if it was sent as a messenger from above. You see all those concepts you have to start to learn gradually to put them in different terminology so that the essence remains. And it doesn't matter at all if

being present at all times, sometimes intellectually, sometimes emotionally, sometimes benevolent.

you call it an 'I' or if you call it God or if you call it your inner life being present to your self. Something takes place within a person when he is interested in further development of himself spiritually and really to becomming a Man. And many times that what you might consider even an 'I' which you wish to create, could become an image of that what you believe your self to be and hope to become as a conscious man. It is the presence of that, sometimes we say an 'I' is like an elder brother or a sister trying to be at certain times be with you to see what you are and benevolently looking at you and seeing what you are doing without critically really wanting immediatly to tell you how you should have been. No. Inconsideration, Your inner life is very timid. And it will be crushed quite easily by your outer manifestations. The outer manifestations must be reduced. The energy that is used for it should be sent inside. You should become more essential. More simple. More even. More in equilibrium. So then in that atmosephere your inner life can really start to grow. You see what is the trouble with our culture. We've gone away from that which is more and more essential. Where are the people who were outstanding as human beings? Who really could say certain things, Because we publish a great deal, but it is a lot of hot air. And our statesmen and people who govern us, And the crookedness and the terrible things that do happen. We have divided energy and made it much more thin. And it is used on the periphery in all kinds of lovely gadgets that we can use, and talk, talk and pursuit of money and admiration, Thats most our culture. Where is the depth? Where is the real sincerity which is dying out? Where is the real wish to want to do something because we are too lazy to wish to do it. Then it has to be left to some people who come in because they have to because they are too hungry. But when something is offered to those who are on welfare they dont want to do it because it is too dirty work or it is something that tires them to much. This is wrong with us. This is wrong with the culture and we have to build something for oneself particularly when a group of something that can start really to exist as an indication of a different kind of life, a representation of an essentiallity, a wish to become what one should be as a real Man, to see if you perhaps could make up your mind and have your feeling and your emotion go in the direction to wish that really within yourself. We talked last night about stopping sometimes that mechanicality of an ordinary form of behavior. Do it this afternoon. Just wait for a moment when you are raking or even when you are going to hammer some or you are interested

in taking a board off a house or what ever you are doing. Stop for a moment. If you come to yourself, that is that reality that is within, and start to operate from there. Even if it is for a very short time, you change your afternoon. Look at a person. Instead of haveing some kind of a remark already within your mind which is not very nice because you are unfair or because you are too critical or too conceited. Wait for a moment before you even would say it and see if that energy that is available in the form of a bad remark can be changed into a good one. This is what I mean of course by cooperation. That you really want to enter into the life of someone else to find out what they are so that then maybe you can help. But at least you can understand them. And again and again the level has to be raised much higher then we .... you usually want to live and are satisfied with. It is not that I preach about that. And it is not that I want to call it a religious way of living. I think it is perhaps ethical, ordinary kind of morality even, consideration caring in some way, that what is good for you should be good for someone else, what is good for them may- be it can be good for you. That kind of a division and the contact that can take place on that kind of a level instead of keeping it all to yourself. What ever it is that you feel that you are and at times you can become a little critical about it. Maybe on an afternoon like this when there is such opportunity to really work together that you can use it and see what you can make of it. When ever one wants to Work, when ever the thought and the feeling is there, it is a great help if you can have an image of Gurdjieff. Not in any form of hero worship. But only in a form of a Man who has lived a life in which he was greatly criticized, many times considered like a charlatan and where he was very definitely not all the time understood. A person who had perseverence and overcame many difficulties which were obstacles in his development. But the continuation and what ever maybe as accident or as intent I do not know. What ever prevented him from accomplishing perhaps what he set out to do, he ended up with giving something very definite as a legacy, and as a man he died as a Real Man. If you can see that image it could help you. And if that image is somewhere in your mind or perhaps even like a talisman you carry it within your heart everyonce in a while. Not all the time. Every once in a while in a state of gratitude saying 'Thank God there was a man who lived and I admired him because he was remarkable'. It is not necessary to have met him or to have a knowledge or to have had shaking hands with him. It is something which has existed in your past and you can

now remember and it is still close enough to remember it vividly. Use it for yourself. Use it as a rememberance of things past. You take it, you make it your own. Then in gratitude towards that and that what wells up in you as an emotional energy turn it in the direction for your own development. I hope you can have a good afternoon with the little states and statements of that, recalling to yourself certain condistions you have lived in, certain manifestations you still remember and still see them as something that has to be accepted as manifestation (charateristics) of your personality, but at the same time you go ahead and put one foot in front of the other. Keep on walking. Dont sit down too much. Dont dream. but be very much interested in looking at the future of yourself when you lift up your head and you see where is the end of the horizon. To Gurdjieff. May he be blessed ..... And Peter will you please play.

END TAPE

trans: Jerry Prince

Rovott: Peggy Watkins.